



THE CHRISTIAN CENTURY.

A Journal of Religion

Chicago, January 15, 1920

Interchurch Movement Moves

Council of American Churchmen
at Atlantic City

Is the Church Impotent?

By Fred B. Smith

Published Weekly—\$2.50 the Year

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A Crisis at Hand!

SINCE the War the Colleges have come up hard against a new situation—the new economic order. Prices have soared beyond all reasonable anticipation. Meanwhile, incomes remain stationary; for endowments have not been enlarged and tuitions have been only slightly increased. The Church College, with limited endowment, faces extinction. This is no scare-head. It is the cold, naked truth. Unless our Colleges can quickly and greatly increase their incomes from Education Day offerings from our Churches, they face the greatest crisis in their history.

The Churches ***must*** respond !
The Churches ***can*** respond !
The Churches ***will*** respond—

with the largest Education Day offerings ever made.

Board of Education, Indianapolis, Ind.
222 Downey Avenue

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer on Sunday Evening

UNSLEEPING God, who watchest over Thy children with a love that all their folly does not tire, who seest us as we truly are and knowest all our ways and thoughts, who dealest in unimaginable tenderness with our misdirections and our rebel wills, whose mystic companionship utters itself in a thousand quiet voices as we walk the steep ascent of duty, and in whose forgiving goodness all our shame and guilt melt away, it is with gladness and deep yearning that we seek to realize Thy presence at the end of this gracious day. It has been indeed God's day. In pastures green Thou hast led us beside the still waters, far from the din and stress of our daily duty and work. Our heart, stifled with many cares, has had its chance to breathe, and our whole inner being is refreshed with the leisure and worship and companionship of these precious hours.

We thank Thee, Father, for the hours spent in Thy house. The hymns of joy echo even now in our soul. The truth Thou didst utter through Thine ancient Book and Thy living prophet will be the meat of our meditation for many days. More than all, the sense of Thee, of the real presence of Thy Spirit, stealing softly into our hearts, laying bare the ugliness of our sin, yet opening within us the cleansing fountain of Thy grace—it is for the sweet meeting of our spirit with Thy Spirit that we thank Thee beyond all else.

Yet it is not alone in the public and stated services of the day that Thou hast spoken to us. In the renewal of some neglected friendship, in the unhurried tendernesses of our family circle, in the aimless walk on unwonted paths, in the penning of a message of love to a distant dear one, in innumerable ways the day has been vibrant with mean-

ings which only Thy circumambient presence can explain.

So we cannot let this Lord's Day pass without giving Thee our thanks for all its hours—its dawn, its noon, and this its eventide. Touch our eyes and give us sleep. Waken us on the morrow renewed in will and vigor to serve Thee as we ought. And if we miss our way lead us gently back into Thy love, through Jesus Christ, our Lord. Amen.

The Missionaries and Church Union

THE conquest of the world by Christian ideals waits upon the death of our sectarianism. The world will believe when the disciples are united, just as Jesus said it would be. However denominationally-minded a missionary goes to the foreign field—and he is usually the most loyal of his denomination at the outset—he returns with broadened outlook and convinced that our American hair-splittings in religion have no value for the orient. Charles F. Sweet in his book "New Life in the Oldest Empire," puts it very forcibly when he says: "It is these denominational divisions more than anything else which hinders the prompt manifestation of the life which is in Christianity. The Gospel is intolerant of the sect idea, and whatever weak excuses or attempted justification we may offer, a divided Christendom is a contradiction in terms. A missionary force which merely stretches along the front of battle without open unity of command and full control lacks that high morale which alone can bring final victory. In the mission field this union weakens all, so that none, even of the highly organized, can speak or act with power, and it paralyzes the body so that it cannot act according to its own nature."

Disciples' Proud Record in Interchurch Preparation

Of the Disciples of Christ it is grateful to record that no apology has to be made for their relation to the Interchurch World Movement. From the beginning they were in it. They have raised no quibbling questions. They have sought out no denominational advantage. They have expressed no sectarian suspicions. Their leaders would have gone the whole length and supported a common treasury. They had no impulse to back away from whatever implications of Christian unity might inhere in the new movement. Indeed their only regret is that the full glory of the Movement has had to be sacrificed to the selfishness and blindness of certain denominations. The Disciples could have been counted upon for twice as much money and zeal and consecration of youth had the Movement kept the semi-organic character with which it was originally conceived. It has been so often true in the past that the Disciples have been tardy and unsure in their participation in these great united enterprises of the church that the record in this crucial instance deserves to be written in words of light.

The Funeral of John Barleycorn

On January 16 the new federal amendment goes into effect and the last hope of the liquor interests of America will have fled. For awhile the unwary will buy wood alcohol, but a few deaths have already done more than many policemen to put fear into the unlawful. There will be some smuggling across international borders. The sports with a lot of money can always go to another country and kill themselves with booze if they insist on it. We live too near the event to realize the full significance of America's going dry. The richest and most powerful nation in the world carries some weight in the opinions of other nations. It will not be possible to sneer prohibition out of court in other sections of the world when it works successfully here. Some of the more conservative nations of Europe may delay for awhile, but the demands made by economic competition between different nationalistic groups of workingmen will end the saloon in one nation after another. Well begun is half done.

Redeeming Army Life

In the unsettled conditions that now prevail we hear on every hand that we are to have a larger standing army than before the war—perhaps a half million men in that army. The effect of the life in a standing army is admittedly bad. It has usually attracted men not of the highest type, save for the young men who go to military training schools like West Point. There recently gathered at Camp Zachary Taylor in Kentucky a group of officers who are to be the army educational officers of the future. Under these, the men of the standing army will drill for part of the day, and then go to school for part of the day.

A recreational program is set up by the army and henceforth the activities of the men for the full waking day will be supervised. Just what opportunity this will give for the development of initiative and character will depend upon the directors of the educational and recreational activities, but it will be better than having thousands of young Americans spend their leisure time with lewd women, as was the case before the war when we "guarded" the Mexican frontier.

Getting Full Credit for Intimacy With God

HERE is a type of conservative evangelical who talks about his intimacy with Deity and pretends that his every day actions are guided by direct suggestions from on high. These individuals would call God by his first name, if they could find out what it is. The claims to wonderful special providences form the substance of many remarkable testimonies. Part and parcel of such testimony is the following newspaper report of a negro meeting in Kentucky:

The Efficacy of Prayer.

As a result of the failure of the world to come to an end Wednesday, a new religious sect has been organized in Paris, which starts with a large and enthusiastic following. "Rev." Josiah Bedinger, a colored propounder of the gospel, called together a number of his neighbors at his home in Llyesville, a colored settlement, to spend the day in prayer to the Almighty to avert the threatened calamity. A goodly number gathered, and the entire twenty-four hours were spent in prayer and chanting of hymns. At 12 o'clock Wednesday night, when the Paris court house clock announced that the period had passed and the world was still in existence, a mighty shout went up from the gathering which aroused every one in the village. Many rose from their beds and joined the assembly, and before the rays of the sun announcing a new day had appeared a new church had been formed, with Bedinger as pastor, whose creed was announced to be the efficacy of prayer.

The modern Christian believes not less than these negroes in the efficacy of prayer. The difference in the viewpoint is that an educated man is less certain that he ought to change the mind of God and more certain that God ought to change the mind of the man who prays. Prayer is a form of fellowship with the Lord in which the weaker is influenced more by the stronger.

Following up the Mexican Hoax

NEVER have special interests more flagrantly betrayed country to pecuniary profit than in the case of those interested in promoting a war with Mexico. The press has inundated our country with various stories which on a very little investigation prove to be fictions. The Chicago Church Federation has been at some pains to run down these false reports about Mexico. The story of a German colony at "El Caro" proved to have the flimsiest foundation. There is no such colony there at this time. What beginnings there were of one consisted in furnishing articles to the American press to the dis-

credit of Mexico. Mr. L. J. de Bekker, who was a staff correspondent of The New York Tribune in Cuba and Mexico and who was a confidential adviser of the government during the war, has recently written a book on "The Plot Against Mexico." The first paragraph in the preface shows the author's viewpoint. He says: "This is a fighting book. Its purpose is to expose and defeat the plea of a handful of plutocratic Americans to involve the United States in war with Mexico under pretext of intervention, in order that our neighbor to the south may be permanently occupied and that they may be free to exploit the enormous natural wealth of Mexico in petroleum minerals and agricultural lands to their exclusive advantage."

On Educational Day

BEFORE getting ready for the program of Education Day in the church, the pastor should read an anonymous article in The New Republic entitled "The Lord Will Provide." It is the statement of a professor's wife living by the side of one of the great universities. After reading the article the preacher can find out by a little research that university teachers are in affluence as compared with the teachers of the poor church colleges. The ministry is sadly underpaid, but it is affluent as compared with these men. Most of our teachers could better themselves by leaving the teaching work altogether. Only idealistic motives hold them to the task. The preacher owes it to his intellectual godfather to see that he gets a square deal. That is one of the aims of Education Day.

wisdom, in the representative distinction of its personnel, in the peril and urgency of the world conditions which it consciously confronted, and in the boldness of its plans for offering Christ's gospel to meet the needs of mankind, the conference of last week will take high rank in American church history. It differed from Edinburgh and Panama chiefly in the length of its sitting—three days as against ten days. There was not time, therefore, for that leisurely study and debate of fundamental issues which made the two earlier conferences so fruitful. The Atlantic City conference, however, was a natural evolution from Edinburgh and Panama, an attempt on a stupendous scale to carry into execution the findings of those more academic bodies. Its whole tone was practical and executive. It evaded with hardly concealed diplomacy the theoretical and self-interested issues upon which there might be danger of alienating this or that denomination. Yet on the practical questions of organization, expenditures, methods, dates, and all such, there was utmost candor and the freest discussion.

The conference was dominated by the immanent sense that the Church of Christ is in an unprecedented position of both peril and opportunity, and that this position demands haste, a quick though unfamiliar alignment of the Christian forces for an immediate advance. This need of haste, of speeding up the Movement, causing the suppression of fundamental discussion, has had the effect of lowering the original ideals of the high enterprise in several respects. A Movement taking form under such high pressure conditions is sure to embody the prejudices, suspicions and weaknesses of its constituent members, and to sacrifice many of the ideal characteristics which entered into its original conception. This is to be expected. And the Movement must be judged in the light of the abnormal times in which it was born and of the instant situation it confronts.

Our reaction, therefore, to the Interchurch Movement is one of both enthusiasm and disappointment. Of disappointment, because the original impulse has had to yield at so many points to the demands of the sectarian spirit which, since the war, is momentarily more clamorous than at any time within a generation. Of the larger communions, the Episcopalian and Southern Baptists have no affiliation with the Movement. Both these bodies stand utterly aloof in their sectarian self-sufficiency. This is regrettable in a Movement that undertakes in the name of Protestantism to mobilize the whole Christian conviction and resource of the nation on a scale never before conceived. The Southern Baptists have just completed their own drive for \$100,000,000 by an oversubscription of the amount asked for. The Episcopalians will take advantage of the general atmosphere created by the Interchurch Movement and carry on their drive simultaneously with, though quite detached from, the larger cooperative enterprise.

But the aloofness of this or that denomination is not so disappointing as the gradual whittling away of the principle of real Christian unity which belonged to the original idea, until now there is virtually nothing left of

The Interchurch World Movement

At last, after a year of inner readjustment and repair, the Interchurch World Movement has found itself and launched out upon the deep, willing to accept whatever destiny in the providence of God awaits it. The Atlantic City convocation of churchmen, held last week and reported elsewhere in this issue, marked the passing of the Movement from the tentative, uncertain and indefinite stage of its beginnings into that of a positive, assured and resourceful enterprise. Setting up a goal of 100,000 new Christian workers to be added to the employed forces of the church in foreign and American mission fields, and over a billion dollars to be raised in the next five years with which to finance a program of Christian expansion in this and foreign lands, the Movement eclipses all previous undertakings in magnitude, in scientific thoroughness and in the daring of faith.

Probably no more significant gathering of Protestant leadership has ever been held on this continent than that at Atlantic City. As one thinks of the great councils of churchmen held in our present generation, the World Missionary Conference at Edinburgh in 1910 and the Congress on Christian Work in Latin America at Panama in 1916 take precedence of all others. But in the weight of its

the concept of unity save the fact of simultaneity. When the Movement was first interpreted a year ago it was more or less explicitly assumed that the forces of American Protestantism should work together in as high degree of organic unity as possible. This unity at that time was symbolized by a common treasury for the Movement, whose funds would in the end be divided to the participating agencies in agreed-upon proportions. This would have marvelously simplified and facilitated the operation of the Movement and would have commended it to the good sense of that large Christian public which is uncorrupted by the piffling distinctions and contentions of the Christian denominations. Moreover, such a really united confronting of the whole task by the churches in a specific undertaking would have produced incalculable reflex results of the greatest value to the Kingdom of God. It would have brought release from the delusions and self-interest of our denominational type of churchmanship, and opened the way to modes of cooperation not now possible, all of which would further knit up into an organic and vital unity the now disjointed members of the body of Christ.

But this, as the past year's councils and conferences have shown, was not so to be. Faced with the specific condition laid down by the Presbyterian General Assembly in May and, more awarely, by the Northern Baptist Convention in the same month, that there should be no common treasury, the leaders of the Interchurch Movement have been compelled to construct their plan with as many treasuries as there are participating communions. This, obviously, honeycombs the whole enterprise with sectarianism. The solicitation will be strictly within denominational bounds. Presbyterians will be solicited by Presbyterian workers to contribute to the Presbyterian treasury. Baptists, Methodists, Disciples, and all the rest likewise. There is to be no common sharing of the whole church's task. Each denomination will share only its own task and in its own degree of zeal and resourcefulness.

Again and again the assertiveness of the sectarian spirit has compelled the leaders to define the character of their Movement in such a way as to insure the vested interests of denominationalism against any sort of loss. At a conference of the Baptist delegation at Atlantic City, two leading Interchurch secretaries were catechized and cross-questioned with respect to three vital and sensitive points. These churchmen wanted to be assured that the Interchurch Movement had no implications as to organic unity or federation or exchange of members between churches at home or on the foreign field, and the secretaries reassured them! Thus the bare bones of the denominational structure of the Interchurch Movement were stripped of their last bit of flesh. In his opening address at Atlantic City, Dr. Mott drew the picture so clearly as to leave no doubt that the structure of the Interchurch Movement is one of water-tight sectarian compartments. When, afterward, Dr. Inman and Mr. Eddy in their platform addresses referred to the union movements in Porto Rico and India, respectively, it was obviously with gingerly and half-apologetic words, diplomatically chosen, so as not to shake

the assurance that had been established in the minds of Baptist, Methodist, and other skittish delegations.

But to point out this disappointing weakness in the Interchurch Movement is to talk of the Movement purely in terms of what man proposes. It leaves out of account what God may dispose. If what man proposes is the ground of our disappointment in the Movement, we hasten to add that what God may and, we believe, likely will, dispose is the ground of our enthusiasm for it. If the ideal of unity has been virtually cut down to mere simultaneity in the human organization of the Movement, we hold the faith that the spirit of God will show the better way by the very failures and awkwardnesses and embarrassments which the Movement is destined to encounter. And not only so, but the very fact of such simultaneous collaboration at Christ's great task is sure to bring about deeper understandings among Christ's people and disillusionment as to the things which divide them into such competing camps that in a world crisis like the present they could not march as one army.

Man lays the "branches" of the church close together in a great pile and names it the Interchurch World Movement. He refuses to apply any kindling spark of unity. But God's Spirit has many ways of applying that spark and fusing the cold and often lifeless branches into a single flame that shall light and warm and purify the world.

The Pleasant Habit of Staying Married

IN THE literature of the day marriage is frequently spoken of as "an adventure." The suggestion is that marriage is the expression of a kind of wild-westing obsession, which will subside, like the wanderlust of youth, when once it has had its way. This view seems in a manner justified by the commonness of divorce and by the obvious disillusionment of many couples who seek no divorce. The ethical incorrectness of such a view is not more marked than is the lack of intelligence which it betrays. For in marriage, as in most worth-while things, the hardest part is learning how. Those who have the "try-and-see" attitude have failed to grasp this fact.

The greatest contribution which the average man or woman can make to human society is his or her part in a successful marriage and in the making of a real home. This is a life achievement, not only because the obligations it involves are lifelong, but because a happy marriage is a habit, and its happiness deepens with every year of cultivation.

Suppose the master of the house wears his muddy shoes into the living-room. The wife of a month will certainly express her opinion on the subject—as probably she ought. But the wise wife of twenty years either has cured her good man of the practice or she has learned that he is incurable—and in either case she refrains from speech. The newly wedded husband may disapprove of his wife's high heels, and if he does he will say so, but

the same man twenty years later would have no excuse for speech — the high heels would have disappeared or they would have been "set down," once and for always. Those who look upon marriage as "an adventure" never get to this happy place. The adjustments of differing temperaments are never made. Either they continue stupidly to disagree, or, quite as stupidly, they go their separate ways, imagining their differences over trifles to be serious.

If one were to enter upon a life-vocation with as little purpose of application and self-improvement as otherwise intelligent people show in their attitude toward marriage, his failure would be assured from the beginning. That many persons with thus little purpose do stumble into happiness shows how strong is the instinct toward home-building and how many clumsy mistakes it will survive.

It seems pathetic that the church gives so little help at this point. Ordinarily, Protestant churches have far more to say upon the making of successful Sunday-school teachers and Christian Endeavor leaders than upon the making of successful husbands and wives and fathers and mothers. Sermons upon home-building are apt to be didactic and general, rather than concretely helpful. Who is the prophet who shall be endued with speech where the right word is so sorely needed?

Incomparably beyond the fire and glow of early romance is the happiness of a real marriage the ideals of which have persisted into middle age. The twain have become one in spirit. They do not need to "consider one another's feelings" or "forgive and forget." That is far in the past. The habit of marriage has become fixed and self-operative. What a pity if the gay young couples looking for the "adventure" of marriage should miss all this!

Love

LOVE bade me welcome, yet my soul drew back,
Guilty of dust and sin;
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lacked anything.

"A guest," I answered, "worthy to be here."

Love said, "You shall be he."

"I? The unkind, ungrateful? Ah, my Dear,
I cannot look on Thee."

Love took my hand and smiling did reply,
"Who made the eyes but I?"

"Truth, Lord, but I have marred them. Let my shame
Go where it doth deserve."

"And know you not," says Love, "who bore the blame?"

"My Dear! then I will serve!"

"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

GEORGE HERBERT.

The Strawberry Sundae

A Parable of Safed the Sage

I WENT unto the Shop where they sell Books; for I desired to buy a Book. And the daughter of the daughter of Keturah went with me. And we rode together on the Trolley Cars, and we had a good time.

And when we came to the place where they sell Books, then did I show her a Picture Book while I looked over the New Books. And I bought one or two.

And when we departed, she said unto me, Grandpa, Wilt thou buy for me an Ice Cream Cone?

And I said, I will surely do so; and if thou shalt say, Please, then will I do even better.

And she said, Please.

And we came unto a place where they sell Sweets, and we went within.

And I said, Shall I buy for thee a Sundae?

And she said, I have never eaten a Sundae, but I should like it very much.

And I said, What flavor wilt thou have?

And she said, I desire Chocolate.

So I bought her a Chocolate Sundae, but as for myself, I bought Strawberry. For I think the Strawberry is the next to the best Berry that the Lord ever made (the best being the Red Raspberry, which I like much).

So the little maiden ate her Chocolate Sundae, and liked it exceeding well. But she liked the Ripe, Rich, Red, Juicy, Color of my Strawberry. So that she looked over now and then and almost wished that she had not ordered Chocolate. And when I saw that she was interested, I ate slowly, so that when she had finished, I had only begun. And that was Rather Hard upon the little maiden.

Now, when she had finished, she clasped her little hands together, and she leaned her little round elbows on the table, and she rested her chin on her little clasped hands, and she looked over at my dish, and she said:

It looks so nice that I will not ask for any.

Now, when I heard that, I did smile. For I thought it the very prettiest way of asking for a thing I had ever heard.

And I thought of the people whose only way of asking God for things is to tease him, and say, Give me this, and be quick about it for Christ's sake.

For I wonder how any man doth dare to say for Christ's sake when he is asking something for his own sake, and whether it doth not sound unto the angels like swearing.

For of all the sins which good Christian men commit, it seemeth to me that among the gravest may be the undisguised selfishness of their prayers.

And I wondered how to teach Christian men and women to ask for things as prettily as the daughter of the daughter of Keturah asked for the Strawberry Sundae.

For I might just mention in closing that she got all the Strawberry Sundae she desired when she asked for it in that way.

Is the Church Impotent?

By Fred B. Smith

RECENTLY at the close of a day which had been spent in a railway train, giving ample time to read the record of current events, political, social and economic, it being the day after the Senate's final vote upon the peace treaty, the writer sat bewildered by the turmoil of Congressional ideas, the bitterness of class commercial strife, the wide chasm of racial issues, the distrust and jealousies of nations, and a hundred other kindred differences of opinion, led by men and peoples so metallic in their conclusions as to give little hope of compromises which would at all promise permanent peace in any realm. Thought naturally turned to some source from which could emanate a note of humanity, of brotherhood, of good will, high enough to overcome the apparent abyss which now divides these contending elements.

I found some hope, but not too much, in courts, leagues of nations, peace conferences and parliaments. Good as they have been and may be in helping, they all seemed to lack a something deep enough to reach the real, vital, enduring quality. Then there came with fresh, commanding power a conviction of many years that, after all, the consummation so devoutly desired can only be fully realized as the Christian church, with its central message of the "Sermon on the Mount," of "good will to men," of common brotherhood and absolute justice to every man, woman and child in all the world, is made strong and efficient in leavening the spirit of all the warring factions.

I was reminded that the Christian church stands alone and unique in the world with a spiritual interpretation of life, its doctrine being that men and nations are in existence not always to insist upon their legal rights, but rather to render service to the common good of all humanity, even if "rights" have to be postponed a little.

MUST RENEW LEADERSHIP

I was also led to remember that the Christian Church has the widest platform and hearing of any institution on earth, there being in the United States alone more than 200,000 ministers speaking two and three times every week to more people than any political party can ever hope to muster, and also that 95 per cent of them are absolutely free, with no bias of class prejudice or preconceived political limitations. Common sense therefore prompted the thought that, not to the neglect of anything else which may promise help, the task of supreme importance to all those who sincerely seek a permanent solution of the present strife among groups, classes, parties and nations is that of reasserting the leadership of the Christian Church.

In the train of this thought I found myself that night in a crowded small room, with about ten typical passengers in heated discussion of the theme which had occupied my mind. They indicted the peace conference, the proposed league of nations, the Democratic party, the Republican party, the Senate and the Cabinet. Somebody was there

who charged each and every one of these with being the cause of the whole trouble.

In a lull in the debate I brought forward the possibility of the Christian church as a factor in the complicated situation, with no hint of my personal views. Answers came fast and furious. One said, "Nothing doing; they are too busy quarreling among themselves." Another, "They have to spend all their time and money building up their sects; they are out of it." Another, "They are too much set on heaven to mix in this muddle." Another, who proved to be an ex-mayor of a great city, said, "If they could get together on this thing, they would do more than all the rest of us combined in settling the world disorders."

Summarizing the impression of those travelers, who may be regarded as representing the common thought of the average man, they had reached these conclusions:

First—Little hope of courts, leagues, congresses, etc., being of themselves, unsupported by something deeper, able to bring about normal local, state, national and international relations.

Second—The Christian church has the message that is positively necessary for right adjustments of every aggravated question of commercial, social and political discontent.

Third—The Christian Church is so divided upon denominational lines that she is unable to bring any unified impact to bear, and therefore will lose this opportunity.

The crux of the whole thing, therefore, centered around the convictions of these men, who I believe to be a fair representation of the so-called rank and file, that Christianity is so divided in its organized life in the church that it cannot be accepted very seriously as a great force in this vexed hour of the human race, when this assistance is most needed.

That this view is superficial, unfair and unwarranted can be established beyond doubt by an actual consideration of the facts, and there does not seem to be anything more important than that men everywhere should have their minds disabused of this exaggerated idea of the divisions of organized Christianity.

WEAKNESSES ADMITTED

In going forward to call attention briefly to some of the elements which are making for unity in Christianity, and therefore for a prophecy that the church will not wholly fail in its duty and privilege as a world power in the new world order, it is fair to admit freely that there are divisions, more than there ought to be; that here and there sectarian competition manifests itself more than it should, and that rivalries and jealousies do still spring into view over incidental theological questions.

But the suggestion is ventured that the Christian church as a whole throughout the world is more united today than the Republican party or the Democratic party of the

United States. It is more united upon essential questions than organized capital and organized labor. To understand this striking statement demands wide horizened views, among which some of the following are worthy of serious consideration:

First—Christianity, by every name known throughout the world, is set against war and riot as a method of settling grievances. This is equally characteristic of Roman Catholic, Greek Catholic, Nonconformist and Protestant Christianity. All of these in their highest courts of expression are crying out against mob violence, rioting and resort to arms in periods of misunderstanding among groups of men or nations. It is firmly believed that should the scenes of June and July, 1914, be reenacted there could be promptly convened the most powerful characters of Christendom of every name to enter solemn protest against guns, dynamite and gas as the method of solution. This is a unity so vast and significant as to make the petty differences among the petty people of Podunk pale into a place where only petty men would talk about them.

Second—An organized expression of Christian unity is rapidly being made possible through the World Alliance of the Churches for International Friendship. Quietly but fervently this organization is sending its representatives from nation to nation, bringing Christians of every kind into permanent organization for the purpose of advancing Christian friendliness and cooperation upon those vast moral issues common to all the world. North America, Europe and the Near East are already vitally bound together in this alliance, which is an earnest of great hope for unified spiritual leadership in the new internationalism which is being born. The tourists of that railway train and the men of the street who glibly talk of church divisions probably have not heard of this great unified movement of Christianity upon world dimensions.

Third—A striking challenge to unity has been made through the Commission upon Faith and Order set in motion a few years ago by the Protestant Episcopal church and quickly concurred in by many other leading denominations, the purpose being to convene at an early date official representatives of the Christian bodies to study methods of unity in faith and order of procedure. There remain strong differences upon many points in the proposal of this commission, but it is quite certain that all Christians will be enheartened by the discoveries to be made, of how many are the things of common faith to all who bear the name. The cause of vital unity is sure to be set forward, even though much of detail may not be possible. Here again is a token of a unified Christianity so immense that the man on the street cannot fully grasp its possibilities.

Fourth—The power of a unified Christian church is being exemplified anew every day through the interchurch and interdenominational societies and movements of the Protestant churches.

UNIFYING MOVEMENTS

The critics are wont to point more frequently to the denominations of the Protestant faith than to any other

to justify this disbelief in the church as a potent factor in world affairs. Admission already has been made of the bitter fact that there are all too many of them, and it may be added that some of them are existing without sense, reason or program, but after this due allowance it must be noted that those unifying movements among the Protestant churches are so much more powerful than these divisive ones that the latter need only be observed with passing pity. While these are small and trivial, the former are dignified and worthy. Among many the following ought to be widely known:

1. The interdenominational and world embracing organizations for special tasks, such as:

- (a) The Young Men's Christian Association.
- (b) The Young Women's Christian Association.
- (c) The World Sunday School Association.
- (d) The International Young People's Movement.
- (e) The Anti-Saloon League.

Not one of them would come justly under the criticism of the men I met on that train that night, or of the common criticism most frequently expressed of the church. They are not overlapping each other. They are not jealous of each other. They are vast united expressions of the Christian church upon its most salient tasks.

2. The Federal Council of Churches of Christ in America.

Here is an organization of ten years' standing, officially representing the thirty-one most important religious bodies of the United States. A staff of officers, backed by a liberal budget appropriated in part by the church constituents for the specific purpose of carrying out the common united programs of these denominations. Through this council the united evangelistic plans are administered, the united temperance ideals are promoted, the united social responsibilities are met, the united demand for state and local federations is carried out.

The Protestant Christian forces of the states and the major cities are rapidly being brought into these federations for the purposes of solidarity in service. The Christian churches of such cities as Boston, New York, Philadelphia, Baltimore, Rochester, Albany, Cleveland, Cincinnati, Pittsburgh, Columbus, Akron, Toledo, Indianapolis, Louisville, St. Louis, Atlanta, Kansas City, St. Paul, Portland, Seattle, San Francisco, Los Angeles are not "divided," "competing," "quarreling sects," but are unified through federations or councils for the welfare of the Kingdom of God, without regard to denominational ferment. A casual investigation of the achievements of this federal council of churches leaves no room for sweeping censure of the churches as though they were each "going on their own," but rather gives tremendous encouragement to believe that there is a growing sentiment of unity among them.

3. The Interchurch World Movement of North America.

Immediately following the signing of the armistice, in anticipation of world demands upon the Christian churches far beyond anything hitherto known, groups of leaders of

all Protestant churches began meeting to make adequate plans. Some of these met in various parts of the country, and some under the auspices of various societies.

The most conspicuous of these met in New York in December, 1918. They represented what may be classified as the great money raising and spending boards, missionary, educational and medical. They very generously invited other groups to join them and evolved what is now known as the Interchurch World Movement of North America.

The plan proposed is the most sweeping, far-reaching, unified program ever brought forward in the history of the Christian religion. Its leaders freely say that they are building upon the foundations laid by movements and organizations already noted in this article, but they dare go away beyond anything ever before hoped for in the realm of cooperative church effort, and give final answer to the man who stands aloof and talks of trivial differences among trivial ecclesiastics.

FIVE MOVEMENTS

They propose five distinct world-wide unified undertakings among a hundred lesser tasks:

(a) A world survey of the actual moral needs of every city, town, village and people everywhere. Here, in two of the most significant volumes ever printed, will appear, in a few weeks, what the actual situation is, what areas of numerical population as well as elements in society have yet to be evangelized to the program of God. More than seventy-five churches, boards and organizations have gladly joined this common task of learning what the world needs at the hands of religion, if it is to be set right.

(b) In view of these facts, when ascertained, to undertake to allocate upon a basis of scientific efficiency the responsibilities necessary to meet the demands fully. If at some point there is more than the community really needs it will earnestly advise a new alignment. Where there is neglect to any, quickly to place responsibility upon some one for that occupation, the whole not in denominational rivalry, as some would believe, but in common, unified cooperation.

(c) A campaign to enlist enough men and women to adequately meet the needs of life service as made known by the world survey. It is becoming more and more evident that the break-down which has marked some campaigns of the past has been the lack of strong personalities in sufficient numbers to carry out the proposals. The Interchurch World Movement is making early ample plans to cover this necessity. When it is known how many more ministers, missionaries, teachers, doctors and social workers are required a drive is to be made to enlist the whole number in exactly the same manner that a financial appeal is made for a fixed goal.

(d) A simultaneous financial canvass. When the experts shall have tabulated their facts and made known what will be needed in dollars for all these churches, schools, colleges and hospitals on the basis of five years' work, it is proposed that at a given time in 1920 a demand

upon the budgets of these great religious bodies shall be made without waiting for conformity of organizations or modes of services or doctrines.

(e) The constant pervading work of various departments upon special phases and types of people involved in every church policy. The movement, while diligently engaged in a vast prophetic survey, the enlistment of personnel, the securing of funds, is not less intense in its unified effort to make immediate contribution to the stronger work of every church and organization in its individual life, as well as to meet the particular problems of special groups of people.

Here once more, in the outline of purposes, plans and programs of the Interchurch World Movement, is a suggestion of how tremendously the Christian forces of all names, types and denominations are seeking unity through the channel of cooperation and is evidence that any man anywhere who superficially speaks of "warring sects," "divided counsels" or "unrelated denominations" is not in possession of the real facts.

BIG ADVANCE SURE

I do not think any one anywhere would expect that the Interchurch World Movement would within five years accomplish all it hopes, but it is firmly believed by all those who have carefully looked into its real program that it will set forward by many, many years the great unified purposes of Christianity.

What the church needs most now is hearty, thorough and genuine cooperation upon the part of the strongest leaders of economic, political and social life. The elements making for unity throughout Christendom are a thousand times more powerful and significant than the elements which make for division, and, therefore, those who sincerely seek the more just and speedy settlement of disorders of any character, local, state, national or international, may have confidence that this unified Christian force will not be an indifferent factor in bringing about that better day.

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The Truth

By Joseph Fort Newton

PERHAPS we do injustice to Pilate, in that we did not see his face and hear the tone of his voice in which he asked: What is truth? He has come down to us in the character of cynic, and if he was in that mood, he asked the question in scorn and with a thinly veiled sneer. Had he been asked in such a mood to answer his own question, no doubt he would have said that the truth is the fiction agreed upon—the lie that survives. But it may be that, warned by his wife who had been troubled by a dream, and in the presence of that Figure—gentle, serene, majestic, etc., who, unlike any other prisoner, asked for no mercy—he was touched to wistfulness, and felt vaguely, if only for a moment, that there may be a realm of reality beyond what we see and hear. Anyway, like so many men when they are touched by that mood, he did not stay to hear the answer to his inquiry.

What Jesus would have said in reply we do not know, yet one recalls those words spoken in the tender and intimate fellowship of the upper room: "*I am the Truth*"—surely the most remarkable utterance that ever fell from mortal lips. It is either arrogance or sublimity; sheer nonsense, or fathomless profundity. He does not say that he is a teacher of the truth, but that he is the truth; not all truth, but the highest truth; the truth that men most want to know—the truth that makes all other truth true. It is amazing, and if it be so we have personality and idea joined, the practical and the theoretical, activity and philosophy, theology and life, united in one revealing life—not in a dogma, but in a Person. And that, indeed, is what Christianity is: revelation by incarnation, the Word become flesh, the abstract concrete; the invisible humanity of God walking with us, sitting at our table, and breaking the bread of life.

RELIGIONS OF THE WORLD

The great religions of the world may be divided into two kinds, those that emphasize personality and those that emphasize principles. Mohammedanism is an example of the first, its watch word, "Great is Allah, and Mohammed is his prophet"; and there is still an amazing force in that faith. But the penalty of emphasizing personality is that it wins only primitive races, and has not helped in the search for truth since its first outburst of life. Buddhism emphasizes principles and personality is submerged—there was never a more impersonal teacher than the Buddha, noble, all-pitying, saintly. It is the distinction of Christianity that it unites nobly what these two great religions separate, or at least imperfectly combine: the appeal of a Person and the claims of truth, keeping the two poised. The seeker after truth need not bandage his eyes, and the hungry of heart need not go empty away. Under the banner of Christ the race moves forward—science advances, art blooms, and philosophy unfolds—because love and truth are joined, the love that makes us loyal and the truth that makes us free.

One recalls the experience of Dostoevsky, who must be accounted one of the noblest, as he is one of the greatest, of the Russians—a people who have been great under a terrible tyranny, and will yet show us how to be great under an equally terrible liberty. To have passed through life with the ever-present dread of a disabling malady, to have spent four years in a Siberian prison surrounded by the lowest type of men, nearly all of whom hated him with an unreasoning hatred, to have held no hatred, no bitterness against the State that sent him to such a fate, to have resolutely found in the society of outcasts the soul of goodness in things evil—surely that was a unique modern *Imitatio Christi*. His was the meekness that inherited the earth, if to inherit is "to bless life and cause others to bless it," and so to "live into the lives" of robber-murderers, to find among them "deep, strong, beautiful natures—much fine gold under a rough exterior." In his letters we read:—

There is in the world only one figure of absolute beauty—Christ. That infinitely lovely figure is, as a matter of course, an infinite marvel; the whole Gospel of John is full of the thought; John sees the wonder of the Incarnation, the visible apparition of the Beautiful If any one can prove to me that Christ is outside of truth, and if the truth really does exclude Christ, I should prefer to stay with Christ and not with the truth.

For Dostoevsky, of course, Christ is outside the truth, meaning by the truth the law and order of nature—that is, the ineffable beauty of Christ is supernatural. He was one of those—whose name is legion—who accept God, his wisdom, his purpose, but who do not accept his world, as if there were some kind of deep dualism between God and his world. And so, driven by this dilemma, he makes his choice between Christ and the truth, as Sologub sided with the truth against Christ. For Dostoevsky Jesus embodies not only the ineffable Beauty, but all our passionate, pathetic, suffering humanity, before whom he prostrated himself in the person of Sonia. Happily, for us, there is no longer a dark dualism to divide and distract our loyalty, as more and more we see Christ to be the revelation of the eternal order and the fulfillment of all the dreams of humanity. Indeed, we find in him the key by which to interpret the mysterious and awful order of the world, and if we seldom speak of the supernatural it is because we are living in the dawn of a more inclusive vision in which the higher unity of things which differ is unveiled. For us there is no such dilemma as tormented Dostoevsky.

THE TRUTH THAT JESUS WAS

From this it is clear that when we speak of Jesus as the Truth, we mean much more than the impress of his personality or the gesture of his mind. Of course, all he taught has a special character derived from him—a mark distinctive and unique, so that his words shine like gems in

any setting—a point of view of his own, whereby those who walk in his radiance look at everything in the light of their knowledge of him. The Apostle Paul put it perfectly when he spoke of the truth, "as truth is in Jesus," implying that there is a Christian way of looking at things, as there is a pagan point of view. But when we speak of Jesus as the Truth we do not mean merely that truth, as taught by him, bears the stamp of his way of thinking, or the charm of his gracious spirit. That is true enough, but we mean something different and deeper, something more revealing, more redeeming, more satisfying, not simply the truth that Jesus taught, but the truth that he was; something capable indeed in some measure of being put into words, but more easily known than described—a fact which must commend it to those who know how little, after all, words are able to tell of the deeper meaning of life.

First of all, Christ is the truth about God, as those in the upper room knew when he said, "Ye believe in God, believe also in Me"—that is, believe that he is in me, like me, speaking to you through me. God, indeed, is everywhere, in drifting seas and majestic mountains, in winds and waves and the songs of birds; but that truth is cold as ice. Nature knows no sympathy, save as we may read our moods into her forms and colors, as the poets are wont to do. The flowers would as soon grace a funeral shrine as a wedding altar. They do not know, they do not care. Let any man walking in the awful loneliness of a great sorrow—in the awed stillness which death casts over us—seek comfort in the God whose voice speaks in the thunder as it breaks above us and dies in the distance, and he will learn how little power the spheric music has to heal his heart. But even the name of Jesus brings a warmth, a tenderness, a healing sympathy, as if the far off God were sitting across the table, speaking words so haunting that our sorrow is forgotten, and the fountain of prayer wells up where before there was a desert of arid desolation.

CHRIST REVEALS MAN

No one can pray to a Force. Devotion dies in the presence of the "infinities and eternities" of Carlyle—petition, supplication, thanksgiving freeze on our lips. A Stream of Tendency Making for Righteousness does not touch the heart, does not bring a shred of comfort in an hour of moral anguish; it leaves us only a faint hope that in a dim, far time, things will be put to right. But when we know that above our fleeting life, in it, through it, there is the presence, the purpose, the love of a Father, seen in the merciful face of Christ, revealed in all he said and did and was here below, and brought so near that we can grasp a hand in the dark—then religion becomes real and prayer is a joy. Jesus does make God living, loving, personal, and at his touch life is lifted into the realm of personal fellowship, moral obligations and spiritual values. When we walk in his light we know the truth that lights up all other truth: the truth that in the purest and holiest affections of the human heart we may discern something of the love and goodness of God, as when he said: "If ye then, being evil, know how to give good gifts unto your chil-

dren, how much more shall your Father which is in heaven give good things to them that ask him!"

By the same token, if Jesus is the truth about God, the out-shining of "the love that moves the sun and all the stars"—if, through him, the spirit, the character, the will of God are revealed—he is also, by that fact, the truth about Man. All great tragedy, from Sophocles to Shakespeare, is a revelation of man, showing us, as if his bosom were made of glass, what strange things have their hidings in his heart. Shakespeare found in his own deep heart the materials out of which he created the myriad-motived figures that move lightly or sadly on his stage—Iago no less than Hamlet—the noble and the foul, the true-hearted and the demon-haunted; and we know as we read whence they came, interpreting what we see by what is in ourselves. But nowhere is there such a revelation of man—what he really is, what he can be, and to what fine issues his life may ascend—as in the life of Jesus, who fathoms deeper depths of our human nature, and in those depths realizes that union with God, which enables us to read the revelation in his face. The more we know of Jesus as he moved among us in the days of his flesh, the more we know our humanity; and the more we know God, because we think of him in terms of these overflowing human meanings which break our hearts by their tenderness and command our loyalty by their truth.

Of course, the truth to which the text especially refers is the truth of a life beyond; not a bare, cold immortality, but something more real, more radiant—the Eternal Life revealed in Christ. No doubt there is truth of a sort in all talk about a higher state, and "worlds whose course is equable and pure," but it leaves us unmoved. How much more real is the kindly, home-like heaven of which Jesus tells us, whither he has gone to prepare a place for his own—a house of many rooms, all gathered under one Fatherly care—where a welcome awaits all who struggle and aspire after a true life. For my part, the vision of God in Christ is enough, and the assurance grows that the reality it has in its keeping will surpass the dreams we all have dreamed. Hitherto a fine instinct has kept Christian thinkers from being too intrusive about the life beyond the veil, willing to walk by faith and not by sight, knowing that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God has in store for those who work faithfully, wait patiently, and seek his will to do it.

St. Bernard, in his lament over his brother, refused to think that the dead simply remember the past and know not the present in which we struggle. He knew, as Tennyson knew—what every sorrowing heart may learn if it is patient and true—that those who leave us do return in a new intimacy that is both inward and healing—nearer, it may be, than when they walked by our side— influencing us in ways beyond words; and that our sense of fellowship with them often rises, in moods dross-drained and holy, beyond anything that life can supply. But for many in our day this communion of memory, of ideal, of aspiration, is not enough; it is too vague, too impersonal. Nor is it to be wondered at. Never has there been a deeper

yearning in human hearts than today for the touch of vanished hands and the sound of voices that are hushed. Millions of young men have fallen in the war—the gay, the gallant, the happy-hearted, the echo of whose laughter still sounds in our ears—doubly dead because they died so young, and a great heart-ache follows the evening sun around the world. It is profound. It is pathetic. There are hours, there are days, when it is poignant almost beyond human endurance.

SPIRITUALISM IS NOT SPIRITUALITY

What wonder, then, that many seek not only communion, but communication, with the dead. There are those who tell us that they have been granted disclosures of a kind that seem authentic, but the majority have not been so blessed. Should God in his mercy vouchsafe to me such an unveiling, I would thank him with that dumb joy for which words were never made; but it has not been so. Nor can I bring myself to seek it through others, much less by the methods employed which are so open to doubt, and which make a man discredit his own senses. No, no, Spiritualism is not spirituality; and what we want is not simply the bare fact of survival, but something that reveals itself in a finer grace of character and shows itself to be true in the exaltation and amelioration of life. Evermore the never-forgotten words speak to our hearts, and as we listen we know that we hear the truth: "Let not your heart be troubled, neither let it be afraid. I am the resurrection and the life. He that believeth on me, though he were dead, yet shall be live again; and he that liveth and believeth on me shall never die."

Christ is Christianity, and his gospel reads the final meaning of life in terms of personality. Its law is love, its method fellowship, its goal character. Its salvation is a great friendship—he in us and we in him—by which we are redeemed from a daily life of selfishness to a life of sympathy, service, sincerity, and joy. It sets forth a three-fold ideal, namely, a life that in the midst of the work of

the day looks prayerfully up to God the Father; a life that reaches forth in fraternal effort with all men of goodwill for the common good, at any cost; a life that looks down the long future with a hope that gathers and grows with the years—seeing a shining Figure ever on before. The words of Browning ring in our hearts:

What think ye of Christ, friend?
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be true if it can?

The Church and Its College Students

By Alonzo W. Fortune

AMOST significant religious gathering was recently held in the city of Des Moines. The quadrennial convention of the Student Volunteer Movement brought together seven thousand students from almost one thousand colleges and universities. These young people are leaders in the educational institutions of America. They are indeed the salt of the earth. Their eagerness was indicated by the fact that they were in the Coliseum before the convention opened; remained until it closed; and attended every session during those five strenuous days.

As I looked out over that wonderful body of students during those five days I was impressed with the fact that I was looking upon many of the future leaders in the affairs of the world. As I beheld those seven thousand young men and women, and thought of the two hundred and ninety-three thousand whom they represented, I was impressed with the fact that these ought to be the hope of the church, but I wondered if perchance they might not constitute its peril. The question, What will the church do with these three hundred thousand students? was repeatedly forced upon me. When I saw the five hundred Disciples who had come from about seventy different institutions, many of them being the large state universities, I wondered what the Disciples will do for these and the enthusiastic group of young men and women whom they represented.

REAL DESIRE FOR EDUCATION

The future of the Disciples, as of every other communion, will be determined by the answer which is given to this question. If the church enlists this mighty host for whole-hearted service, its future will be glorious; but if its attitude is such that these young people become antagonistic, or even indifferent, it will be shorn of much of its power. The great crisis which the church is facing today is in its attitude toward these future leaders of the church. If the church is to meet its responsibility in this hour, it must do three things for these three hundred thousand men and women who are to determine the character of the future.

In the first place, the church must convince its young people that it really wants them to be educated. The

The Captain's Orders

THE Captain's Orders!

He heard them come,
Not with the beat of fife and drum
But with the love, the hope and the song of life—
He saw his master's face,
And heard the Captain's strong "March On;"
He raised his eyes,
Then stood in his firm faith to "Follow On."

The Captain's Orders!

We heard the call;
To us it seemed the Omega of all
The love, the hope and the song of life.
But again we listened,
And we heard the Captain's strong "March on;"
Then grasped the staff of his firm faith
In love and hope to "Carry On."

church has not always desired a thorough education for the young, and it is not absolutely certain that it desires it today. The church is willing that these young people should go to school, and even to college, but it is fearful about carrying the investigation of the various subjects that are studied too far. It is doubtful about what is sometimes called the higher education. The wide-awake young people will go to college and university whether the church encourages it or not. They will go to those institutions which frankly and freely investigate all the facts, regardless of what the attitude of the church may be, as is evidenced by the large attendance at the great state universities and undenominational institutions.

If the church is to keep the respect of these young people, it must encourage them in their educational efforts. It must convince them that it stands for the best education which the age can provide. The church must not only encourage its young people to secure the best education possible, but it must convince them beyond the possibility of a doubt that it wants their services. The worst calamity which the church could face would be to permit any antagonism to develop between it and the higher education.

SYMPATHY WITH STUDENT PROBLEMS

In the second place, the church must convince these three hundred thousand students that it is in sympathy with the problems which they are facing. These young people are being educated in our own day rather than in the days of our fathers, and they must face the problems of the present. If the church seeks to bind upon them any theories of the past, it will lose their interest and support. It is at this point where the church has within

its reach a great opportunity, but if it takes an antagonistic attitude, it faces a great peril. If the church is able to help these young people to adjust their religious thinking to the great intellectual problems which they are facing, it will be able to hold them and to inspire them. If it does not do this, it will lose them, and will be forced to take second rate leaders.

A WORTHY TASK

The purpose of the church college is to vitalize the faith of these young people who are facing the great intellectual problems of our day. Its task is to help them to relate religion to this larger intellectual world into which they have moved. We have in our church colleges a large group of men and women who have dedicated their lives to this most important task. They are the ones who are doing most to conserve the faith of the young, and they merit the sympathy and cooperation of the whole church. It is a short-sighted church which would antagonize these young people in the most formative period of their lives. If the Disciples would really be a great people, they must have more sympathy with the men and women who are earnestly seeking to teach religion to the young men and women who are being educated in this modern world.

In the third place, if the church is to enlist these students for service, it must place before them a task that is worthy of their powers. These young people will not be willing to dedicate their lives to the mere task of fighting denominational battles, or of perpetuating party shibboleths, when there are great world problems to be solved. If the church does not place before them a task that calls for the best which they have to give, they will accept a task outside the church. This is not fancy; it is truth.

Chants of the "Republic"

By Thomas Curtis Clark

Real Estate

A THOUSAND acres of forest land, lying under the blue sky since the first dawn; watered by undying rivers sent down by the eternal mountains; It was there before the angel raised the flaming sword at the gate of Eden; it echoes with the giant footfalls of the scudding buffalo; the red men were late comers to its ancient wilds. A small, thin, bumptious biped steps over its border and plants a sign which reads "For Sale."

A Revolutionist Sprouts

A LITTLE child born of parents with more dreams than dollars—and therefore doomed to live in a tenement district—learns from them of wonderful forests; "God's trees" they call them. He learns too of beautiful gardens of flowers, and is told that they are "God's gardens." The lad longs for the time when he shall grow up that he may see God's wonderful trees and flowers. Finally, as a youth, he sets out to find the dreamed-of forest, outside the city. He finds it, but he finds also, about it, a stone wall ten feet high and two feet thick. He then goes

in search of the beautiful garden and there too he comes up against a stone wall, with terrible steel spikes topping it. He looks for an open gate, but the only gate he finds is closed, and is moreover as heavy as the wall itself. "God's trees, God's garden," he mutters, as he goes back to the filth of Poverty Flats.

Life Is A Feast, They Say

LIFE is a feast, they say: Yet millions of men, born in squalor, pass their lives in weariness and wretchedness and when they come to die wonder why they had to live. Life is a feast, they say: Yet millions of women forever doomed to the smoke and shadows of a back alley in Factory Row, reach the day of death without a glimpse of a garden of lilies in springtime, and with no memory of a country road in October.

Life is a feast, they say: Yet millions of children, having glutted their eyes on the sparkling beauty of the Christmas shopwindows, must go back with empty arms and aching hearts to a cold corner of a dark room in Tenement Alley. Life is a feast, they say.

The Student Volunteer Convention met this demand in every particular. There was nothing in the convention that would indicate a party spirit. What is sometimes designated as mere sentiment was strikingly absent. Christianity was presented in world terms, and as a challenge which demands the very best of the strongest men. The Christian life, as it was presented to those seven thousand students, would demand, not only the reshaping of their lives according to the spirit of Jesus, but also the reconstruction of the world according to his ideals. The result was that most of those students, even if they did not respond to the missionary call, returned to their colleges determined to make their lives count for Christianity.

We Disciples are in danger these days of wasting our energies in little things. The strifes and bickerings which have been so common recently are dissipating our powers. We are wasting our time denouncing each other when the world is calling for help. This will not inspire the best young men to dedicate their lives to Christian service; on the contrary, it will tend to repel them. Our great need is to undertake such tremendous tasks that we will forget our pettiness. This larger service will not only unify our forces, but it will inspire our brightest students to consecrate their lives to Christian leadership. These college students, with their hopes and ideals, are calling us to the higher things. The spirit of the fathers is urging us on. The world is pleading, and we dare not fail.

The Hard Things in the Twenty-third Psalm

By J. H. Jowett

THE Twenty-third Psalm is one of those lovely creations of the Spirit which every expositor fears to touch lest he should bruise it in the handling. It is like fingering a cluster of grapes as it hangs in tender bloom upon the vine. It is like touching anything where touching is perilous, and where beauty can easily be marred. But, strangely enough, in the very middle of the psalm there are some hard and difficult things. First of all, there are toilsome roads of duty which are called "paths of righteousness." And then there is a narrow and fearful passage of gloom which is called "the valley of the shadow." And, in the third place, there is a ring of encompassing foes which is set forth in the phrase, "In the midst of mine enemies." What is there in front of these difficult places? What is there behind them? In front of them, and behind them, and in the very midst of them, there is the astounding rich provision which the good Lord has made for pilgrims who have to go through them, so that they may march along in holy triumph, rather than stumble along in paralyzing fear.

Well, then, there are these roads of duty, the paths of righteousness. Who is there who finds it easy to walk in straight paths? How is it with the path of straight thinking, with no perverse crookedness, and every thought as straight as truth? How is it with the path of straight

desiring, no wish wriggling in obliquity, but every aspiration running in the line of rectitude? How is it with the path of straight willing, every choice resisting the enticement of the evil lures? Are these paths easy? The Apostle Paul writes of "a crooked and perverse generation," and it is in the midst of such moral twistings and turnings that believers in God are to maintain a straight coarse, and take the road of hallowed duty, the path of righteousness which is the path of peace. "He leadeth me in paths of righteousness."

And then there is the valley of the shadow. There is nothing in the original word which compels us to accept the suggestion of death. Indeed, the margin of the Revised Version gives us the alternative rendering, "the valley of deep gloom." This valley may have nothing to do with death. It may rather represent those hard experiences in life when the devil appears to be more powerful and more in evidence than God. Deviltry seems to be rampant on every side, grinning and mischievous, and apparently triumphant. "When I walk through the valley of gloom I will fear no evil, for thou art with me."

And the third of the hard places is the place of the encircling foes, "In the midst of mine enemies." Who does not know these besetments? Sometimes these are sins that chase us across the years, full of the menace of destruction. Sometimes temptations get round about us. Sometimes sorrows ring us round and we cannot see a way out. In all these experiences it may appear that the enemy had us fast in his gloomy prison. And yet, blessed be God, "Thou preparest a table before me in the presence of mine enemies."

What may the loyal pilgrims expect to find on these roads which are full of difficult places? They will find the green pastures of evangelical truth. They will find the quiet waters of the promises of grace. They will find the oil of spiritual refreshment, the unction of the Holy One, the joy of the Holy Ghost. And they will find a sort of rearguard of grace, goodness and mercy coming on behind, shielding them from the assaults of their yesterdays, intervening between them and their old sins. "Goodness and mercy shall follow me all the days of my life."

Build Up Your Library

One of our Eastern pastors has added already a half hundred books to his library without cost to himself. How did he do it? By sending in that number of new subscriptions to *The Christian Century*. And many others are doing likewise.

Remember, for each *new annual* subscription you send in (without premium request for the subscription) we will send you any book published which is priced at \$1.50 or less.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Unitarians Learn from Evangelicals

Unitarian churches were once known for their isolation from each other and for their lack of evangelistic spirit. All of this is rapidly changing. With a decreasing membership, they have been compelled to learn many things from the evangelical denominations. In Boston just now there is a simultaneous campaign on in the churches in which the fundamentals of Unitarianism are being presented and there is a publicity program promoted by The Laymen's League, of which Charles H. Strong is president. This league has recently purchased at an expense of fifty thousand dollars a property which will be fitted up as a clubhouse.

Noted Japanese Speaks in Boston

Tasuku Harada, LL. D., formerly president of Doshisha University of Tokyo, is in America at this time and he was recently invited to speak at King's Chapel, Boston. He spoke with great frankness with regard to the political situation in the Orient, mentioning the doings of the militaristic party with which he is not in sympathy. He spoke hopefully of the rising democratic spirit of Japan.

Bishop Camphor Passes Away

An outstanding figure of the Methodist Episcopal church has been Bishop Alexander Priestly Camphor, the missionary bishop to Liberia. He was a negro of large gifts. He was in New York the second week in December attending a meeting of the Board of Foreign Missions when he was stricken with pneumonia. Two funeral services were held, one in Orange, N. J., and the other in New Orleans, where the body was laid to rest. He was born a slave and was given away by his slave mother to a minister who was also a slave. He was educated to be a missionary to Africa. He graduated at New Orleans University and later at Gammon Theological Seminary, and was discovered by Bishop Hartzell and sent to Africa. He is survived by his old slave mother, who can neither read nor write.

Send Magazines to Missionaries

There is in England an organization known as the Missionaries' Magazine Club. The members of this club send to missionaries who need them magazines of current interest. Professional journals of various kinds are selected for missionaries according to their interest. This work reached large proportions before the war and has been revived since with great enthusiasm.

Presbyterian Church for Jerusalem

It is now two years since General Allenby entered Jerusalem and in celebration of that event the Presbyterian church of Scotland proposes to raise a fund of \$250,000 and found a Presbyterian church in that city. In connection with the church will be a hostel for the accommodation of travelers and a school for Bible study where divinity students may be cared for.

Belgian Socialists Not Anti-Religious

While Socialist propaganda in some parts of the world is unfortunately accompanied by an anti-religious bias, this does not seem to be true in Belgium. In a recent meeting of the Belgian Socialist statesmen, one of the delegates told of visiting England and seeing "Citizen Henderson" say a prayer

before he ate. Another delegate, Mr. Camille Huysmans, declared that the day the Roman Catholic church became modernist he would return to her fellowship.

Dr. Orchard Preaches on Church Union

Church union continues to be one of the great themes in the preaching of Dr. Orchard at King's Weigh House in London. He said recently, "Reunion would bring Jesus Christ before the world as nothing else perhaps would. If Christians contradict one another, then where was the truth of Christianity to be found? If our Lord could not bring people together in a unity higher than that of race or nationalism or culture, how could the world believe in his power?"

Y. W. C. A. Will Seek Large Sum of Money

While religious denominations go out after fabulous sums of money, the Y. W. C. A. is not lagging behind in its plans. Already it is settled that Washington's birthday will mark the beginning of a week's intensive campaigning for a fund of \$4,500,000. This money will finance the world program of the organization. In many lands the religious work for women must be carried on by women, and the organization has well considered plans for the extension of its world service.

Research in Palestine Is Resumed

The war necessarily discontinued the research work in Palestine, but it is now being resumed without the burdensome handicaps of the old regime. Prof. William H. Worrell, of the American School of Oriental Research, arrived in Jerusalem October 7. The British School of Archeology is also at work. Mrs. James B. Nies has given fifty thousand dollars to erect a building in Jerusalem to house the research workers. It is stated that the French will soon join the American and British workers in Palestine.

Philadelphia Ministers Face Modern Problems

The program for the ministers' meeting in Philadelphia has recently been striking the modern note. Dr. Newell Dwight Hillis addressed the divines recently on social conditions in America. The ministers were urged to proclaim from their pulpits that only by the religion of Jesus Christ can America hope to be delivered from the scourge that is visiting her. Dr. Russell H. Conwell also addressed the ministers and spoke on "The Church in Civil Affairs." Another address of great interest was that given by Rev. William Fetler on "Revolution and Religion in Russia."

Mrs. Kelman Will Visit Daughter in China

Mrs. John Kelman, wife of the new pastor of Fifth Avenue Presbyterian church in New York, sailed from Vancouver on Christmas Day for China. In the Orient she will visit her daughter and son-in-law, Rev. and Mrs. John D. Hayes, who are missionaries. Dr. Kelman is to join Mrs. Kelman in China in June.

Business Man Thinks America Needs Bible Study

The panaceas for our social ills continue to be offered. One man suggests work, another thrift and still another prayer. Robert Cashman, Business Superintendent of the International Sunday School Association, thinks the country needs more Bible study. He says: "I think there is little doubt that this country would have been saved much of the economic strife through which it is passing if we had had more

people in the Sunday-schools. There has been a falling off in Sunday-school attendance in practically all denominations the last two years. Through the promotion of community teacher-training classes, daily vacation Bible schools in summer months and by similar methods of pushing Bible study, the employed forces of the Sunday-school of the country are trying to bring the Bible to the attention of increasing numbers of men and women."

Baptists Observe an Increasing Christmas

Baptist Sunday-schools over the land had a special exercise at the Christmas time to set forth what Christmas means to the million of children in mission lands. The program was called "An Increasing Christmas." Pledges have been made to add seventy-six missionary churches in those lands by 1924 and to build 241 new missionary schools.

Interchurch World Movement Moves

(By Our Own Correspondent)

AGATHERING of over 1500 churchmen, more distinguished and representative and influential than any group of church leadership ever brought together in American church history was that at Atlantic City last week. It was called by the Interchurch World Movement to set the confirmatory and definite seal upon the plans for the launching of the most sweeping and deepest-going cooperative undertaking in which American Protestantism has ever engaged. Thirty-four denominations were represented by picked leaders, clothed for the most part with authority to commit their several communions to the enthusiastic carrying out of whatever decisions should be reasonably agreed upon. For three days the steel pier auditorium was crowded with these lay and clerical delegates in three daily sessions. Dr. John R. Mott, chairman of the executive committee of the movement, presided. Beside him on the platform sat the general secretary of the movement, Dr. S. Earl Taylor, who but recently led American Methodism over the top in an oversubscribed drive for \$135,000,000 for the various missions and educational enterprises of that great communion.

Around these two masterful personalities were gathered a score or more of the department heads and staff officers who form Dr. Taylor's "cabinet." The first two days of the program were largely taken up with the presentation by three specialists of the facts disclosed by a comprehensive homeland and foreign mission survey of religious conditions, while the plans of procedure tentatively developed by the leaders were submitted to the assembly for revision and rectification. The third day was a day of debate with every delegate given a chance to ask questions and write his opinion favorable or unfavorable to any element or aspect of the movement.

GOAL BEYOND A BILLION

The most striking decisions of the conference were the determination to conduct an intensive evangelistic campaign in all the churches from now until Easter, fixing April 21 to May 2 as the dates of a United Simultaneous Financial Ingathering with the vast goal of \$1,320,214,551 in view. This is a staggeringly larger sum of money than the churches have ever before dreamed of raising. This huge budget is said to be based upon the data disclosed in the survey and is presumed to cover the financial needs of what is considered an adequate program of Protestant-Christianity for the next five years. Each item of the budget is to be adjusted with the denomination involved. Certain bodies, notably the Methodist Episcopal Church and the Methodist Episcopal Church South already have raised great amounts through their Centenary Movement and are not expected to make another appeal this spring to those who have already pledged themselves for five years.

The total five-year budget yields the sum of \$326,107,837 on a one year basis. It was recommended that each denomination should appeal for the sum needed for one year ahead. By types of church activity, on a one year basis, the budget may be divided into: Foreign Mission, Division, \$104,503,909;

Home Missions Division, \$53,773,756; American Education Division, \$84,239,050; American Religious Education Division, \$2,063,500; American Hospitals and Homes Division, \$21,368,566; American Ministerial Support and Relief Division, \$60,175,326. By denominations, the budget shows that the denominations will ask for amounts for the five year period as follows: Advent Christian Church, \$2,000; Seventh Day Adventist, \$526,800; Northern Baptist, \$26,079,131; National Baptist, \$80,120; Seventh Day Baptist, \$635,524; Church of the Brethren, \$761,178; Christian Church, \$1,243,752; Congregational, \$30,465,228; Disciples, \$19,328,652; Evangelical Association, \$1,938,022; Evangelical Synod of N. A., \$1,254,460; Society of Friends (Orthodox), \$820,914; Lutheran Bodies, \$6,366,023; General Conference of Mennonites and Mennonite Brethren Church of N. A., \$850,605; Methodist Episcopal, \$63,819,657; Methodist Episcopal South, \$20,413,841; Methodist Protestant, \$1,356,285; Free Methodist, \$1,155,197; A. M. E. Zion, \$63,900; Moravian, \$617,756; Pentecostal Church of the Nazarene, \$137,744; Presbyterian (North), \$54,176,604; Presbyterian (South), \$5,629,458; Associated Reformed Presbyterian Synod, \$157,170; United Presbyterian, \$6,202,838; Reformed Church in America, \$1,912,404; Reformed Church in U. S., \$3,723,837; United Brethren, \$2,759,991; United Evangelical, \$590,041; Universalist, \$124,218.

A board of review headed by John D. Rockefeller, Jr., made an examination of the entire budget submitted by the executive committee of the Movement and made the following report: "Had the leaders (of the Movement), through lack of vision or fear of present criticism, dared less, and prepared a less adequate foundation, they would have subjected themselves eventually to far greater censure because of their failure to have constructed a foundation sufficiently broad and strong for the great structure which alone will be in any sense worthy of the united effort of so large an aggregation of the Christian people of the land."

THE CHURCHES' SPIRITUAL SOLIDARITY

Dr. John R. Mott opened the conference with a comprehensive review of the history of the Movement, interpreting the unanimity with which the nation's great mission leaders had accepted the plan as providential a year ago and reporting remarkable progress already made in defining goals and methods and in bringing about the cooperation of the denominations. "This is the moment of moments for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most distinctive to each of our communions, and which, by the way, is the choicest possession we have," he said. "The reason why we of each denomination here most value that which is distinctive to us, is not simply because it is ours, but because we honestly believe it is the truth. Without sacrificing our distinctiveness, we want to realize our unity and solidarity as we gather around the figure of our Lord with open minds, responsive hearts, and, I would say, hair-trigger wills—by that I mean wills that are eager to leap into action when we see a clear path."

Dr. Fred P. Haggard introduced the surveys with the statement that the budget presented included the programs of thirty-four denominations and 147 boards or other denominational agencies. "The denominations cooperating in the Movement enroll 71.06 per cent of the total Protestant membership in the United States," he said. Describing the magnitude of the task of "surveying the world," Dr. Haggard said: "It is not to be wondered at that some shook their heads and said we had undertaken too much." The surveys, he said, were not complete, but they were well enough along to give a cross-section of the results. The preliminary results were placed in the hands of the delegates in fifteen well illustrated pamphlets, giving an unprecedentedly complete picture of Christian duty and opportunity. Dr. Haggard said the surveys when finished would be presented in two large volumes.

Dr. S. Earl Taylor painted a picture of the many little Christian armies at present all assailing the forces of evil, valiantly but without any settled plan. He showed on the screen the names of the denominations and the denominational agencies at work. Both lists were too long to be seen in one picture and, indeed, took several seconds in passing across the curtain. But the last thing in his heart, Dr. Taylor said, was to ridicule denominationalism. "One of the most precious heritages we have is the prayers we learned at our mothers' knees and the traditions of the churches in which we were brought up," he added.

FOREIGN MISSION FIELD SURVEYED

Dr. F. W. Bible opened the foreign surveys with a striking address on China, where, he said, at the normal rate of increase as many people as there are now in the United States would be added to the population in the next thirty years. The present number is well in excess of 400,000,000. He foreshadowed a vast, homogeneous Chinese empire, stretching from Siberia across the Asiatic continent and including Malaya. "The greatest missionary problem of modern times is to create forces capable of controlling and directing that enormous human mass which ultimately will number between seven and nine hundred millions of people," said Dr. Bible. "America has a peculiar responsibility there. The Chinese government has cooperated with us in the survey, putting in our hands the only copy of the new census at present in the United States. Out of this largest nation on earth, destined in a short time to become a modern, progressive people, only 312,000 are communicants of Protestant churches. There is only one evangelical missionary for every 80,000 people and the areas in which there is no missionary agency contain thirty-five to forty million people."

"The Mexican problem is not a question of a revolution to be squelched, but an evolution to be guided," said Dr. Samuel G. Inman, in describing the opportunities of Latin America. "American mission boards are the only organizations which have developed a practical, comprehensive, inclusive program for solving the problem." Dr. Inman asked 1,000 new missionaries for Latin America in the next five years and an expenditure of \$35,000,000, in addition to what the peoples of the countries benefitted would raise.

Mr. G. Sherwood Eddy told of the cooperative movement of the native Protestant churches of Southern India, and of their determination to form themselves into a United Church of Christ without the sectarian divisions that inhere in Western Christianity.

Dr. Samuel M. Zwemer declared that in dealing with Mohammedanism Christianity is facing a foe which is bolstered by spiritual forces. He pointed out that the Moslems had a definite and insistent evangelistic program and the number of their converts was increasing at an alarming rate. "At present there are 2,500,000 devotees of this faith in Europe," he said, "42,000,000 in Africa, 150,000 in South America, 67,000,000 in

India and mosques now are even being erected in Australia."

Through lack of time only a trifling amount of the interesting and vital material discovered by the foreign surveys could be told. Indeed, that was the case with the whole program—the stress of hundreds of minds working six months at their task had to be boiled down into ten or even four tense minutes.

HOME SURVEYS BEGIN WITH CUBA

Dr. Ralph E. Diffendorfer introduced the home surveys. Dr. Inman, speaking again, said that, "by train and by boat there has already been carried into Cuba enough liquor to flood the Woolworth building to the twentieth floor," and Christian Americans should see that every Cuban "has at least as good a chance to be decent as to be drunk."

Dr. Diffendorfer had thrown on the screen colored maps giving a picture of the foreign-born problem in our large cities. To reach these people he suggested an appropriation of \$200,000 a year for five years for a press that would touch the five principal nationalities. Great applause greeted the plea of Mr. George Haynes, the colored leader, for the education of Christian leadership for his race. "Our people are feeling a new consciousness of being 100 per cent American," he said. He told of negro denominations voting money to send missionaries to Africa, adding: "They can carry more than money. They can carry this message—that the white race of America has Christianity enough, has democracy enough, to give them a place as men and as Christian brothers."

MR. ROCKEFELLER SPEAKS

On the second day of the conference John D. Rockefeller, Jr., who was one of the most active delegates, made an inspiring address in which he said there could be no such word as "fail" in the Movement. Instead, he said, there was "the possibility of the enlargement of this Movement, as other bodies, communions, organizations may desire to enter into this fellowship and association, and as those already within the movement may see fit to take them in. Its enlargement and extension are almost infinite under God's leadership," he said. "I believe it will become the greatest force for righteousness in this whole world. As men and women work together in a common cause they naturally come to understand each other better, to see eye to eye. Their points of agreement multiply, their points of difference become fewer." In closing Mr. Rockefeller offered the following prayer:

"Oh, God, Thou Father of all mankind, wilt Thou in Thine infinite wisdom, and in Thine own good time, vouchsafe to answer the prayer that was lifted to the throne of grace by Thy Son, Jesus Christ, when on earth, when he besought Thee that Thou wouldest make them all one."

A committee was appointed to investigate a pamphlet distributed by the Ohio Manufacturers' Association under the title, "The Anarchists in the Interchurch World Movement." The committee, consisting of Mr. David W. Teachout, Cleveland, chairman; Mr. James W. Kianear, Pittsburgh; Mr. John D. Rockefeller, Jr.; Mr. George J. Ramsey, Raleigh, N. C., and Mr. C. M. Rodefer, Bellaire, O., found the statements in the pamphlet "false and without foundation" and it was decided in a Christian spirit to ask the association to consider certain evidence to be presented and to make a retraction.

Continuing the home survey presentation from the previous day, Dr. James E. Clark described the needs of American education. The importance of this field to the church, he said, was shown by the fact that 90 per cent of our ministers come from Christian schools and colleges. Dr. Walter S. Athearn in outlining the situation of American religious education drew a comparison between the opportunities for religious instruction afforded Protestant, Catholic and Jewish children. From studies that have been made, he said, it has been shown that Protestant children have only twenty-four

hours a year—thirty minutes on Sunday in the Sunday Schools—for definite religious training. Catholic children have eighty-four hours as a minimum and 200 hours of possible opportunity for similar instruction, while Jewish children at the formative age have eighty-five hours assured and 335 hours of opportunity.

Dr. J. B. Hingley, who has conducted the survey for ministerial relief and support, said that although the necessities of life have advanced 82 per cent in cost in the war period, ministerial salaries have increased only 20 per cent in twenty years. Fifty-one per cent of the preachers of America are receiving less than \$1,000 a year, while the income tax returns last year showed that only 1,670 pastors, less than one per cent of the whole number, received as much as \$3,000 from all sources.

METHODIST CENTENARY A MODEL

Dr. S. Earl Taylor spoke on the enormous increase in giving of the Methodist Episcopal Church through the Centenary. He had to let a chart down from the high ceiling to show this in graphic form, while the spectators laughed and applauded. Dr. Diffendorfer and Dr. Edmund DeS. Brunner told of rural conditions. One map showed three ministers living within seven miles of one another and traveling respectively 85, 90 and 92 miles to preach in three churches located within five miles of one another. Investigations, it was stated, brought out strikingly the fact that the larger the rural church the greater its proportionate growth (that is, not only the actual numbers, but the numbers in proportion to the size of the congregation). The evils of an absentee ministry were stressed. Dr. Brunner said a small-church membership could never build up the moral life of a community.

Dr. J. Campbell White called for 100,000 new paid Christian workers in the next five years. He said these would be needed if the churches went through with their contemplated plans. Dr. Abram E. Cory outlined the plans of the Field Department for reaching the last church and the last man and woman with the message of the Interchurch Movement.

These are but glimpses into what was a most impressive experience for every man and woman present at Atlantic City. The Interchurch World Movement is now moving. It is no longer tentative. Its character has been defined and its resources assured. Backed by the church organizations and inspired by the prayers and yearnings of millions of American Christians its program will be hastened each day from now until its first goal is reached in the coming month of May.

THE SUNDAY SCHOOL

Keeping Back Part*

IT struck me squarely in the face as I read this lesson: "And kept back part of the price." It is wonderful how with each new reading the scripture flashes out brand new truths. It is like going out under a starry sky—you always find a new star or a group of stars. It is like going through a great art gallery, you are always discovering a picture that never impressed you before. It is like making a round of pastoral calls, you come upon people of decidedly new talents and attractions. So here we have our lesson; Ananias, noted conspicuously as a liar, was fundamentally a tight-wad. He was very prudent in the matter of handling money! He had his generous impulses under excellent control! We hate him, and yet we are like him, for we too keep back part of the price. Let us see about this. In order that we may not drift too far from our scriptural moorings, let us hold to this

matter of giving. Did you ever keep back part of the price?

The Red Cross drive is now on. How did you face that call? In a generous moment you determined upon a certain amount which you felt you could, by denial, contribute. Did you hold to that, or, did your marvelous prudence come into play again and cause you to cut the amount in half, so that you gave half to the Red Cross to heal broken humanity and you walked off to the haberdasher with the other half to buy yourself something you wanted? Shake hands with Ananias, you are brothers! What a balancing of impulses there must be in this matter of giving to churches. I know a shrewd boy who sometimes stops on his way to Sunday-school and spends half his Sunday-school money for candy; he is a budding Ananias—and I know a girl who helps him eat it! An embryonic Sapphira! It is easy to get very indignant over the ancient originator of the Ananias club, but let us not be too hard upon him. we may belong to the same society. Let us see, this lesson is to be taught on the 25th of January—just when you will be filling out your Income Tax returns—do not hold back the price—be a good Christian and cut no corners as you sit at your counting table—put down every dollar and then walk up to the Revenue Office like a man and plank down that tax money—do not keep back part of the price. This cuts rather closely, doesn't it? Much easier to get red in the face over poor old Ananias who kept back part of the price. It's hard to see how Ananias was so bad—he gave most of his money to the church—he kept only a small part out—as a matter of prudence. Play fair with that old-time money-lover and before you talk loudly about his being smitten dead and before you glory in the justice of the death of his wife, just run over this tax business in your own mind. Particularly, look over your list of contributions to benevolences and see how near to fifteen per cent of your total income you gave to the Lord. I can see where Ananias is going to have an easy time of it on January 25, 1920! All he did was to keep back part of the price—maybe twenty per cent—for the church was a new institution and might not win out, and, in that case, Ananias and Sapphira wanted a few dollars to start on again! Ananias tried to bluff God; it's a poor game, for God never loses.

"Be not deceived, God is not mocked." We cannot hope to get full credit when we hold back part of the price. God loves whole-hearted service. He demands an entire life, he gives an entire heaven. He detests lukewarmness. It is this holding back of money, talent, time and thought that hinders the growth of the Kingdom. Every minister knows this, he sees people giving only fragments of themselves to the church, superfluous change, extra time, unused talent, unemployed thought; God gets the crumbs, business and recreation get the loaves. This lesson is a frightful warning against holding back part of the price of spiritual success. Pay the full price—God wants your best.

JOHN R. EWERS.

BOOKS

AMONG FAMOUS BOOKS. By John Kelman. This famous New York preacher, recently from Scotland, is not only one of the finest sermon-makers among English-speaking pulpits, but is as well a literary essayist of exquisite charm. In this book about "famous books" he deals with great "pagan" authors and puts over against them writers of idealistic tendency. For instance, over against Pepys, the diarist, he sets Bunyan, and Sartor Resartus with its tumultuous faith is followed in the treatment by the "pagan reactions" of later days—those of Matthew Arnold, Rossetti, H. G. Wells, Bernard Shaw, Kipling, etc. (Doran. \$1.50.)

THE RUSSIAN PENDULUM. By Arthur Bullard. "Autocracy, Democracy, Bolshevism"—these are the vibrations of the Russian pendulum which have made Russian history of the

*International Uniform lesson for January 25, "Peter Stands for Truth and Honesty." Acts 5:1-11.

past few years, according to Mr. Bullard. From the old tyranny of the Czar to the new one of Lenin, he carries the reader along with a most interesting and authoritative narrative. The author's conclusions are based upon a long-time study of Russian affairs. (Macmillan, \$2.)

THE DARK FOREST. By Hugh Walpole. The author of "The Green Mirror," "The Secret City" and "The Dark Forest" has recently been touring America, as have also about half the other literary celebrities of Europe, and be it said in his favor that he has made a uniformly good impression. Lord Dunsany's journeyings seem to have about "cooked" him with a good many people, because of his unusual capers of one sort or another. Mr. Walpole served his country in Russia during a year or more of the war, and speaks with knowledge in his sometimes awful but always artistic descriptions of Russian life. "The Dark Forest" is welcomed by some critics as "the first fine story product of a high order of creative art we have had from the European War." (Doran, \$1.50.)

MEN IN WAR. By Andreas Latzko. The news that Latzko is held by the Austrian government as doomed to death for his war activities adds interest to this book, which has survived a flood of other war books as a literary classic. It is terrible but real in its description of the experiences of wartime. The Boston Transcript says the work "will unquestionably rank with the greatest expressions wrung from the human soul by these years of agony and horror." (Boni & Liveright, cloth leather, 85 cents.)

PREJUDICES. By H. L. Mencken. The leading literary critic of the present day in America has a good time in this book knocking over a score or more of modern idols literary and otherwise. Among those who bite the dust before his keen sword are H. G. Wells, Arnold Bennett, William Dean Howells, Professor Veblen, Vachel Lindsay, Edgar Lee Masters, Amy Lowell, "Irv" Cobb, Hamlin Garland, etc. Emerson is foully treated, George Ade and Mark Twain are given laurels, also Joseph Conrad and Jack London. (Knopf, \$2.)

170 CHINESE POEMS. Among the few worth-while fruits that the much advertised modernist poetry craze has borne has been a renewed interest in the poetry of other peoples, notably that of France, China and Japan, and Indian poetry. These "170 Chinese Poems," translated by Arthur Waley, put to shame much of the leading work of some of the modern writers of "new poetry" in America—for the Chinese product says something, and a good deal of the Amy Lowell and Conrad Aiken "stuff" assuredly "doesn't mean anything." Mr. Waley presents the finest things in Chinese poetry from several centuries B. C. to recent years. His translations are excellent and the poems chosen are nearly all interesting. Valuable introductory matter on Chinese poetry, with a key to an understanding of it, makes up the earlier chapters of the book. (Knopf.)

ALEX THE GREAT By H. C. Witwer. "From Baseball to Boches," and "A Smile a Minute" were the best books of this rollicking writer. "Alex," from Vermont, "sneers at Broadway" and proves that it is after all "the champion rube burg of the world." (Small, Maynard, \$1.75.)

LOST WITH LIEUTENANT PIKE. By E. L. Sabin. A new volume of the Trail Blazers Series, historical stories of adventure for American boys, as delightful to read as they are instructive. (Lippincott, \$1.35.)

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CORRESPONDENCE

The Center of the Nation

EDITOR THE CHRISTIAN CENTURY:

The cleverly conceived editorial in The Christian Century of Jan. 8 on, "Where is the Nation's Center?" ought not to pass without protest. It is unfortunate that the weight of your great paper should be given to a policy that dooms the Disciples to another generation of provincialism. The metropolis has its playful flings at the growing ambitions of western cities, but these should not be taken seriously. In things purely national, like agriculture, mining, forestry and the like, the center of the country is merely a matter of geography; but in determining world influences geography is not the decisive factor. The fact remains that New York is the center, not only of the United States, but, since the war, of the world. Her commercial supremacy is indisputable. The bankers of the world are now looking to New York for leadership. But what is more to the point, New York is the religious center of the world. The great agencies that are to mould and dominate the new age are shaped up there. The missionary boards of the leading churches have their headquarters in and about New York. One or two of the smaller bodies are as far west as Pittsburgh, but all are within a night's ride of New York, and the leaders can, without breaking into a day's work, assemble at any time for a conference. It is not by accident that New York is the center. A thousand forces have united to make it so, and these forces will continue to act in increasing measure. Her supremacy will be greater a decade hence than it is now. The growth of western cities, instead of lessening this supremacy, will only tend to accentuate it.

It is plain to be seen that if the Disciples continue to huddle in the Mississippi valley, keeping their headquarters aloof from the others, they cannot hope to be a dominant force in the new age. Close cooperation with the other boards is awkward, expensive, impossible. But it is said "we must not get away from the center of our brotherhood." Where is "the center of our brotherhood?" It is no longer in the Mississippi valley. Our brethren are in China and Japan, in India and Africa. Much of the great work of the American church in the next decade will have to be in Europe. New York is the inevitable center for this world-wide redemptive crusade. Religious influences, like mountain streams, flow downward. Paul the Christian statesman, understood this. He kept saying, "I must see Rome,—I must plant the banner of the cross at the center of the world." No doubt the short-sighted brethren of his day remonstrated; they said, "Paul, you are getting away from the center of our brotherhood." He was too wise to be influenced by this timid policy. He did not rest until Christianity was established at the center of the Roman Empire, and we know how much this had to do with the victories of the early Christian centuries.

New York has the same relation to the modern world that Rome had to the ancient. If the Disciples will plant their headquarters there, at the top of the hill, the influence of this vantage point in location will at once be felt by every one of our churches. There, in close cooperation with the other great boards, will soon come the sympathetic knowledge, the appreciative recognition of our people, for which we have so long waited.

And what an unequaled vantage point for our new college of missions! Under the shadow of Columbia University, with its 14,000 students, this new institution could minister to hundreds of young people, from all the nations of the earth, who are eager to fit themselves for missionary service.

Sooner or later our headquarters will have to be in New York; why not put it there now, and save time and expense?

Eureka, Illinois.

JAMES M. PHILPUTT.

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NEWS OF THE DISCIPLES

"Win-One" Campaign in the Churches

At the last convention it was decided that the American Christian Missionary Society should lead a program of personal evangelism in the churches during the Lenten season with the slogan, "Each One Win One." In order that the campaign should really get under way, Jesse M. Bader, pastor at Jackson Avenue church, Kansas City, has been called to serve as secretary. From his Kansas City office Mr. Bader will conduct wide correspondence, circulate literature, visit preachers in weekly and monthly meetings, and carry on a wide propaganda in newspapers and religious weeklies in behalf of this work. He will utilize state and county organizations in an effort to reach every church in Discipleship. Mr. Bader is a young man who attended Kansas University and later graduated at Drake University. He has been known as a most aggressive organizer in local churches and his plans for personal evangelism have already been given trial in the churches in Kansas. Mr. Bader was with the Y. M. C. A. in France during the war.

Former Pastor Is Red Cross Worker

Charles H. Forster, who for a number of years was pastor of the church at Vacaville, Cal., has been appointed Director of the Department of Development of the Insular and Foreign Division of the American Red Cross and has already assumed his new duties at Washington, D. C. The division with which he is connected is one of the most remarkable and inspiring outgrowths of the war. It includes all chapters and branches of the American Red Cross outside the continental limits of the United States. Mr. Forster had charge of the work of the Department of General Relief of the Red Cross in Limoges, France, during the war. On his return to the United States he became a field representative of the League to Enforce Peace, and organized the Northern part of California in the fight for the ratification of the treaty. He originated the new Department on Oriental Affairs in the Overland Monthly of San Francisco, which is now conducted by his wife, Mrs. Gladys B. Forster.

Reorganization at Wellsville, N. Y.

The work of Christian Temple, Wellsville, N. Y., one of the leading churches in the Empire State, is progressing most favorably under the leadership of Murlin C. Hutchinson, formerly of Fulton, Mo. Mr. Hutchinson assumed the pastorate some four months ago. On Sunday morning, December 28, a special offering of \$2,000 was asked for. It was raised in a few minutes. During this day there were twenty-two accessions, making a total of some forty since the new pastor began his labors. The annual meeting was held New Year's night, resulting in a thorough reorganization. The church is raising the largest budget, both local and missionary, in its history.

Chimes for Independence Boulevard Church, Kansas City, Mo.

An impressive service was held in Independence Boulevard church, Kansas City, Mo., on New Year's morning, at ten o'clock. At this time the chimes

given by Mr. and Mrs. R. A. Long in memory of their "friends and neighbors," Mr. and Mrs. D. O. Smart, were dedicated to service. The occasion brought together the greatest audience in the history of the church. A program, beautiful and appropriate, had been arranged, the present pastor, R. H. Miller, presiding, while the brief address of the morning was delivered by George H. Combs, former pastor of the church. Then came the chimes, sounding the memory songs, "My Faith Looks Up to Thee," "Lead Kindly Light" and "Nearer My God to Thee." As the last notes of the latter hymn died away, Mr. Long began to speak, and his first words, "Friends and neighbors," brought home the real meaning of the day and told the message of the chimes. Mr. Long gave his own definition of friendship and true neighborliness. He described the friendship that had blessed the lives of his parents in the early Kentucky days, carrying the thread of the story through the later years when Mr. and Mrs. Smart had come to fill a like place in the hearts of Mrs. Long and himself. After paying fitting tribute to these special "friends and neighbors," Mr. Long expressed the earnest wish that all friends of the church, all neighbors of the immediate community, would feel that they had a personal share in this gift of the chimes. Pastor Miller writes that the outlook at Independence Boulevard is very encouraging. David H. Owen recently Bible school superintendent for Kansas, has recently taken up his duties as director of religious education at the Kansas City church. Mr. Owen will also have charge of young people's activities.

Central Church, Youngstown, O., Celebrates Twenty-fifth Anniversary

On the evening of January 5th the annual meeting of Central church, Youngstown, O., was held and was of

more than usual interest because it was also an anniversary celebration of the organization of the work—twenty-five years ago. Reports of the activities of the church in the various departments during the past year were presented by means of the stereopticon. Encouraging progress in all departments of church life was indicated. The Sunday school reported an average attendance for the year of 819 and a total sum of \$4,585.28 was raised, \$2,773 of which was spent for missions and benevolences. A remarkable gain in membership of the C. W. B. M. was reported, 150 women now belonging to this organization. They also raised and disbursed for world-wide work \$1,235.73. The number of people added to the church membership was 177 with a loss by death and letter of 44, leaving a net gain of 133. The total membership is now reported at 1,260. The amount raised and expended by the church in all departments was \$13,882.79 and for missions \$6,612.58, a grand total for the year of \$20,495.37. During the year three building lots were purchased and paid for. It is planned to erect a chapel and establish a branch church there in the near future. In its 25 years of history the church has had but three pastors, Lincoln Davis, Walter S. Goode and William Dunn Ryan, the present incumbent, who is in the tenth year of his pastorate. George S. Osborne has been president of the official board during all of the history of the church. J. V. Schrock has been superintendent of the Sunday school for 12 years. J. Charles Richards is now assistant pastor and Henrietta Herrick church secretary. The congregation supports foreign missionaries in Osaka, Japan; Manila, P. I.; Maudha, India, also a home missionary in Duluth, Minn.

—H. Marshall Wingfield has begun his new service at Seventh church, Baltimore, Md. He reports that one of the first things he is going to try to do is to

"Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

- Recruiting for Christ.* John Timothy Stone. \$1.15.
- The How Book.* Hudson. Methods of winning men. 50 cts.
- Pastoral and Personal Evangelism.* Goodell. \$1.15.
- The Soul-Winning Church.* Broughton. 75 cts.
- Present Day Evangelism.* Chapman. 60 cts.
- The Evangelistic Note.* W. J. Dawson. 60 cts.
- As Jesus Passed By.* Addresses by Gipsy Smith. \$1.00.
- Revival Sermons.* Chapman. 60 cts.

Add 8 cts. postage on each book ordered.

place the "Century" in every church home. Mr. Wingfield is recovering from a severe attack of pneumonia.

—The church at Sedalia, Mo., has expressed its appreciation of the nearly twelve years of service of its pastor, A. W. Kokendoffer, in a substantial way, having increased his salary \$400 per annum.

—W. A. Roberts is closing his third year of labor at Hepler, Kan.

—Clarence Mitchell assisted the church at Jackson Center, O., during the holiday week, raising the budget for the new year. The building is free of debt and the congregation plans to call a minister as soon as possible.

—H. H. Peters, state secretary, presided at the dedication of a new house of worship at Lynvville, Ill. This congregation was first organized by Barton W. Stone in 1833. It has one member who has a record of fifty years of uninterrupted service to the church. The new building cost \$19,000. Over \$9,000 was raised on dedication day and the house of worship was dedicated with all bills provided for. The local Methodist church dismissed its services for the day, and helped in the ceremonies. The two congregations are able to make facetious references now to a historic event of the long ago, when a Methodist minister preached for four hours in the only auditorium in town in order to keep the "Campbellite" preacher from expounding his message. The churches now work in thorough accord.

—Garry L. Cook will spend two weeks in Chicago and environs conducting Sunday-school institutes. At Evanston church a Sunday evening tea at the church will bring together parents of Sunday-school children to consider the question of religious education of their children.

—Woodford county, Ill., has oversubscribed its apportionment to missions by \$800.

—H. W. Hunter is conducting evangelistic meetings in his own church, the Highland Park church of Des Moines.

—The state secretary of southern California reports that the churches of his section have had 8,360 accessions to the membership during the past three years and at present the membership is 269 less than it was three years ago. His conclusion is that "more evangelism and more pastoral work is called for by this report." The membership is reported at 18,000.

—The Christian Missionary Society of Southern California has just issued its annual year-book. In this book are some facts of more than ordinary importance. There are 130 ministers in this section and 58 of them are pastors of churches. The remainder are accounted for as follows in the year-book: Preaching, but not located as pastors, 22; devoting part time to the ministry, 25; retired, 14; missionary and society representatives, 11. During the year ending June 30, 1919, the following ministers from this section were reported as entering other lines of work: C. C. Bentley, T. Hughes Hill, Leonard G. Thompson, Frank G. Tyrrell, A. F. Roadhouse, Lloyd Darsie, W. E. Spicer, W. H. Salyer. In a few cases the men

entered Y. M. C. A. work and have since gone back into church work. Meanwhile the church in southern California is founding a college to train more ministers and it looks as if they will soon be needed.

—Claude J. Miller is in his fourth year as minister at Windsor, Colo., and he was recently given encouragement in the form of an increase of salary of \$500. The offering from the White Gifts program was \$300, besides a generous giving of supplies. This went to the Colorado Christian Home at Denver.

—The special evangelistic services conducted by Victor Dorris and Mrs. L. E. Lee at Remington, Ind., resulted in thirty accessions to the membership and a great increase of religious interest in the congregation.

—W. D. Bartle, who preaches at Salem, Ind., has received forty-four persons into his church the past year. He has conducted forty-four funerals and married forty-nine couples. He is in his fifth year with this church.

—The largest Sunday-school of any denomination in the Inland Empire is that presided over by S. G. Buckner, pastor at North Yakima, Wash., where the average attendance last year was 487. During the past two years the local budget of the church has doubled. This last year a member of the church gave \$10,000 to Spokane University and the congregation erected a parsonage at an expense of \$9,000. The physical

equipment of the church is now worth \$100,000. No evangelistic meetings were held during the year, but 133 new members were received into the church. The membership of the church is 1,500, the largest in the state with the single exception of the large Presbyterian church in Seattle of which Dr. Matthews is pastor. The congregation has called Miss Jessie Reinhardt, of Chanute, Kans., as assistant pastor. The local budget for the new year calls for \$8,000 for local work and \$3,300 for missions.

—The church at Streator, Ill., has changed its fiscal year to coincide with the missionary fiscal year. At the annual business meeting recently it was reported that only \$100 was lacking to clear the church entirely of debt. A bequest has made the beginning of a parsonage fund for the church.

—Euclid Avenue church, of Cleveland, O., issued a beautifully engraved invitation to the congregation to attend the reception at the time of the twentieth anniversary of the present pastorate.

—The third Sunday in January will have a double significance in the Disciples calendar this year. It is Educa-

ON TO CHRIST!

By Edward A. McAlpin, D. D.

Dr. McAlpin, President of the College Board of the Presbyterian Church, lays emphasis on the great future before the Church. The past and its mistakes are considered only long enough to draw some much-needed lessons. A ringing call to Christian forces everywhere to unite in the common bonds of the faith for a forward march toward that larger sphere of usefulness which surely awaits a united Christendom.

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tion Sunday by former custom, but this year the Board of Temperance and Social Welfare is asking that one service be given to mark the passing of the American saloon. The government executives are asking the churches for assistance in the enforcement of the law, and this will give function to temperance organizations for some time to come.

Memorial CHURCH OF CHRIST
Baptists and Disciples
Chicago
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—A. L. Ward, who ministers to the church at Franklin, Ind., sent out his new year's greetings in the form of a display advertisement on the front page of The Daily Evening Star. This brought his message to the attention of the entire community, with very beneficial results.

—The church at Keithsburg, Ill., presented its minister, J. W. Dawson, with a Christmas purse containing \$135. At Kewanee, Ill., the church presented the pastor, H. C. Reichel, with a gold watch and gave Mrs. Reichel an umbrella.

—C. C. Carpenter continues at Princeton, Ill., for the fourteenth year and the church has raised his salary \$300.

—The church at Evanston, Ill., increased the salary \$400 at the beginning of the new year.

—The official board sets the pace in giving at Uhrichsville, O. Twelve of the board members are tithe and two others give more than that, though not systematically. Every member of the board agreed to tithe or to give an increase of twenty per cent over last year.

—The deficit in the budget this year at Norwood church, Cincinnati, O., was \$350, and this was met by calling for a shower of dollars. The annual meeting was held January 5, at which time the mortgage was burned, reports given and the church machinery fixed for the new year.

—Bethany church, Lincoln, Neb., raised its \$3,000 debt last month and held the Jubilee meeting on New Year's Eve, celebrating this event.

—Dr. J. P. Barger, for several years past a missionary in Bolengi, Africa, is in America on a year's furlough and is studying at Harvard.

CENTRAL CHURCH
New York 142 W. 81st Street
Finis Idleman, Minister

—Dr. E. S. Ames spoke before the Chicago ministers on January 5 on "The City." He advanced various arguments in support of the thesis that the city furnishes a better physical, mental and moral environment for the individual than the small town does.

—The old year was watched out at Rantoul, Ill., and in the course of the evening the annual reports of the congregation were read. These were the occasion of much satisfaction on the part of the membership. The receipts in all departments were \$5,598.60. There were good balances in all treasuries and all bills paid. The report for the year showed that \$650 had been given to missionary agencies. The pastor, W. J.

Montgomery, delivered seventy-nine sermons in his own church. There were seven accessions to the membership. The spirit of the church is indicated in its statement, "We are working for the Lord down here and not fighting the sects or the secretaries."

—The congregation at Maysville, Ky., has been beautifying its place of worship, tinting the walls, adding electric fixtures, laying tile in the vestibule and building an open baptistry. All but \$500 of the \$4,900 needed has been raised. The congregation has voted to erect a Sunday-school building soon. A. F. Stahl is in the eighth year of his ministry with this church.

—Irving Park church, Chicago, Where W. G. Winn is pastor, has increased the salary \$600. The church has put on a heavy campaign of advertising for the Week of Prayer services, this being paid for by one of the members.

—The Board of Ministerial Relief is putting on a special campaign in January in an effort to induce 50 more ministers to enroll in the Pension sys-

tem, which will round out a total of 500. The first man to claim relief under the pension system was awarded the benefits recently. Though only in middle life, he lost his health and was totally disabled.

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